

583 to marry the girl by a certain date. He failed
684 to do so, as he wished to marry another girl
and knew also that the girl laying the charges
visited a house of assignation. He was thrown
in jail. Later, his mother went his bond and
he was released. The boy fled town and had
not returned several months later. His mother
was put in jail overnight but was released the
next day.

123 The preceding discussion is a very unsatis-
factory treatment of conflict situations and law.
671 Information on the unformalized personal and
familial conflicts is very scanty. Intimate day
to day knowledge of households which would
produce such information is extremely difficult
to secure in Cherán. On the other hand, not
enough detailed material was secured on the
types of conflicts reaching the *municipio* to
make possible any adequate statement regard-
ing legal concepts. In theory, the law in
Cherán is Mexican law. Enough examples
have perhaps been given to indicate that much
of the justice dispensed in the *municipio* is
according to informal and generally accepted
rules. Only observation of a very large num-
ber of cases would permit abstracting the prin-
ciples on which action is based.

RELIGION AND CEREMONIAL

794 priest. The Mass, Rosary, confession, baptism,
796 confirmation, and so on all fall in this category.
A more or less conventional church organiza-
tion headed by a priest is almost solely respon-
sible for these ceremonies. Associated with
575 this part of the religious organization are the
various societies, such as those of the Sacred
Heart, Daughters of Mary, Apostles of Saint
Joseph, and the Third Order of Saint Francis.
Linked with the church organization in part is
the *cabildo* or the *aces*.

796 Forming a mixture of church and community
ceremonials are the fiestas. The organization
529 of fiestas is related to the political organization
and, aside from the Mass and strictly church
rituals, the fiestas are essentially secular cele-
brations centering round a religious object.

796 The *mayordomías* are the third important
type of religious ceremony and are connected with
the church through the *carguero* system and